

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XV.

Philadelphia, November, 1926

No. 2

For the Glory of God in the Diocese of Pennsylvania

Campaign for Missions and Institutions

November 26th — December 6th

To the whole membership of the Church in the Diocese there comes the call for personal service and enrollment in this the most challenging missionary movement ever undertaken in our Diocese to meet pressing needs of our own work

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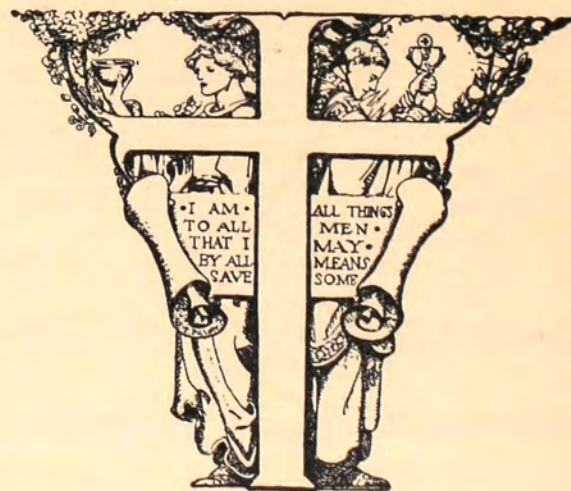
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XV. No. 2

PHILADELPHIA, NOVEMBER, 1926

Fifteen cents a copy
One dollar a year

The Bishop's Message

OUR DIOCESAN MISSIONARY CAMPAIGN

Fellow members of the Church of Christ, partners in a Holy Crusade for the Glory of God and the good of humanity, grateful for God's blessings in days ago, loyal to our past high traditions of service, let us pray God to guide us that we may be faithful in the performance of our present duties; to use us in His service so that we may lay good foundations for the City of God that is to be in this City of Brotherly Love and for the Diocese that is to be in the ages to come when our work is done.

Let us build an enduring work for God and for humanity.

Our Diocesan Missionary Campaign is about to begin. Our parishes and our people, clergy and laity, together, hand in hand and shoulder to shoulder, are responding with an earnest consecration to the call for united service in the great work which lies before us in the upbuilding and development of the Kingdom of God in this, our beloved Diocese.

Every Parishioner a Partner

Our desire is that every family in the Church will be represented in this great spiritual work as partners and thus give evidence that we are members one with another moving forward together with a single purpose in the fulfilment of a common task. "Every Parishioner a Partner" is our call to service. It is the rallying cry for a solidarity in our ranks as soldiers of Christ, that will weld us together as a Diocesan unit in this missionary movement upon which we are now engaged.

Like a mighty army the Church of God will move to do the Master's work.

The time has come when in Christian fellowship we must go forward in this missionary campaign. Let us get ready for it by prayerful preparation. In every Church and Mission, in every home throughout our

Diocese, let prayer be offered that God will guide and bless our efforts.

Preparations for the Survey

For two and one-half years we have been preparing for the time when as a united body of Christian soldiers we might go forward.

In 1924 the project to make a Survey of the needs of our Missions and Institutions was approved by the Clergy, the Executive Council, the Church Club and the Vestrymen's Association.

In 1925 the completion of the preliminary draft was reported to the Convention, brought before the Clergy, and presented to all our Convocations and to the Women's organizations of the Convocations. The Church Club generously provided the wonderful film of our Missionary and Institutional work as a preparation for the campaign. This film has been exhibited in upwards of fifty Parishes.

This year (1926) the findings of the Survey with the program for meeting our needs was presented to the Clergy at the Pre-Lenten Conference, to every Convocation and to the Diocesan Convention. Now the time is here when the program is to be carried out.

Proceeding on Church Lines

This Crusade differs from previous Campaigns and "Drives" conducted by Church or charitable organizations as we are not following their standardized methods. The Church is *not an organization—it is an organism*. From the Bishop and his committee, through the Convocations to the Parishes, everything is proceeding on Church lines and the Rectors and Parish Chairmen will have full management of the canvass of their own Parishioners.

Our Chairman and our Central Committee act with the Bishop, the Deans, the Convocation Chairmen, the Rectors, the Parish Chairmen, ready and willing to

give their assistance in any and every way. Mr. Robert L. Montgomery, Chairman of the General Campaign Committee and Mr. Frazer Harris, Chairman of the Central Committee, are giving all their time to the work and can be seen in their office at the Church House. It has been an inspiration to meet with our Clergy at the six Conferences held in October and to find that they are practically 100 per cent. supporting this united effort, and our men and women as we meet them are just as enthusiastic. This same spirit is bound to permeate the whole Diocese as the needs of our Missions and Institutions are being brought to their attention.

Our Needs Will Move All Hearts

We have before us the picture of our needs.

Forty Missions belonging to the Diocese—lots secured—buildings erected or partly erected by the offerings of our communicants, rich and poor, in every Parish or Mission. Some with only a lot and no place to worship, some conducted in homes or rented halls, others in temporary frame buildings, in basements, in unfinished Parish Houses. These must be equipped to do their work. Our program does not contemplate the erection of costly Churches, only one or two modest Churches are on the program and for the others we are only providing for simple Parish Houses in which to work and worship.

Our Institutions speak for themselves. Study their needs as enumerated in the Survey, which is summarized in this issue of THE CHURCH NEWS, and think of the work these Institutions represent—in schools, among the children, white and colored, boys and girls; the orphans and the aged, the homeless and the outcast, the sick, the suffering, the afflicted, the incurable.

This is the work our Church members are doing through our great Institutions.

We want to give our Missionaries a place in which to preach the Gospel and, believing in practical Chris-

tianity, enable our Institutions in the name of the Lord to minister to the needs of His children.

We are all aware of the great changes that have taken place in our city and in our Diocese in the last two decades. We know that the Church has not made any concerted effort to prepare for the conditions confronting us on account of these great changes. We are not called upon to judge the past. It is enough for us to know the present conditions of our work and our needs—to see our Missionaries laboring under difficulties that we can remove—our Institutions crippled because they are not properly equipped. *We are responsible* to God if we allow these conditions to continue.

Our Potential Resources

We have in this Diocese the finest body of Clergymen to be found in the American Church. Among the Laity there are men and women with great ability as leaders, who have answered every call from the Church, or Nation, or City, as workers in every good cause. Our people always have generously responded to appeals for Missionary work and for the Educational and Charitable Institutions in our community not belonging to our Church. With such potential resources, *leaders, workers, givers*, we confidently present the call which comes to us as a challenge from the Master of Life.

We ask them to go and see the Missions and Institutions which they and their fathers have started or erected and, because they belong to them and because *they are partners in this work*, to put these Missions and Institutions in such condition that we may answer the call that comes to us in our day and generation.

We do not believe that there is a member of our Church, rich or poor, who with love for his Church will not answer the call to aid our Missions for the preaching of the Gospel of salvation and our Institutions in ministering to humanity in the name of the Christ whom we love and serve.

The Survey

The Survey of Diocesan needs, shown beginning on page 51, discloses that our Missions and Church Institutions must have the united assistance of the Diocese if they are to do effectively the work for which they were started, and which they are now endeavoring to do under heavy handicaps.

As our Bishop has pointed out, it was impossible to do justice to the situation by taking up, one by one, the needs of each Mission and Institution.

It was the unanimous opinion, after most careful consideration, that the wise and business-like course was to take up the needs as a whole; and in presenting these needs to all our people, each of whom shares a partnership in the spiritual and humanitarian work which the

Church is doing in the Diocese, appeal to them for their united assistance in removing the handicaps that are now halting and hindering the advancement of God's work.

In one Mission the entire equipment is a small hopelessly inadequate frame building, one floor used for a Chapel and the basement cellar for its Sunday School of more than 200 children. Several of our Missions are housed in "cellars" and basements. Others are worshipping in rented properties. Still others have no home of their own. For some we have not even a site and for others we have sites but no buildings. One is worshipping in a club house. Others are housed in old, unsightly and inadequate frame structures. Several

are in temporary frame buildings which must be torn down.

All of the work represented in the Survey, for Missions as well as Institutions, is to be of a permanent character. This does not mean elaborate buildings or erection of Churches. It is the purpose to put these Missions into proper condition so they may be able to develop, and that our missionaries may have proper equipment to enable them to do effective missionary work. Not one dollar is for maintenance of either Missions or Institutions.

It is estimated that \$3,500,000 will meet all the needs of the forty Missions and ten Institutions.

This total represents a five-year program. The Bishop has announced dur-

ing the next five years there will not be any further appeal for Diocesan buildings except in some great emergency.

Pledges for subscriptions are to be asked for a period of five years, payments to be made annually or as each individual may desire.

It is urged that every effort be made to have every member of the Church in the Diocese be a partner in contributing to the needs. Every subscription, whether it be large or small, will be appreciated and welcomed. All that is asked is that each subscriber make an effort to give his or her MAXIMUM amount as God has prospered each.

TO OUR READERS

The next number of "The Church News" will contain a complete report of the Commemoration of the Fifteenth Anniversary of our Bishop's Consecration and the Visitation of the Lord Bishop of London to the Diocese.

As the Anniversary was held so late in the month it was impossible to give it the adequate presentation it merited without delaying this issue.

OUR WORK

Lord, let us walk with Thee and see,
In city street and country lane,
The misery and the crimson stain;
And hear the bitter human cry,
That ever reaches Thee on high,
"O Lord, have mercy, and help me."

The sick and suffering want Thee near,
The little children love Thy name:
The poor—the sinners bowed with shame;
They need the peace that Thou canst give,
Thou only, Lord, canst make them live
A life of love and service here.

Lord, we are here—we'll give each day,
To teach and heal,—and serve and feed
And answer every human need.
The work is Thine, O let us be
True fellow-workers, Lord, with Thee,
Lead us to walk with Thee always.

Thomas J. Garland

Every Parishioner A Partner

Plans for the Diocesan Campaign to meet the needs of our own work in some forty Missions and Institutions of the Diocese, which opens on November 26 have been virtually completed.

With "Every Parishioner a Partner" as the call for the united support and service of the whole membership of the Church in the Diocese in this great missionary movement, and "For the Glory of God in the Diocese of Pennsylvania" as the marching orders, our people are preparing to go forward, shoulder to shoulder, as a Diocesan unit, to see that these Missions and Institutions are properly equipped to do the work expected of them.

From practically every Parish and Mission congregation throughout the Diocese there has come a most enthusiastic response to the appeal for this united effort to remove the handicaps and hindrances which are halting the development of our missionary work through lack of proper equipment.

Under the leadership of our Bishop and Clergy, and groups of laymen and laywomen from all parts of the Diocese, the necessary work of preparing for the active period of the Campaign is going forward with a fine loyalty and consecration.

In "The Bishop's Message" to the Church membership, appearing in this issue of THE CHURCH NEWS, the aims and purposes of the Campaign are presented by him. Elsewhere in these pages of THE CHURCH NEWS the report of the Diocesan Survey of the needs, which shows the results of more than two years of investigation and study, is summarized and the needs are presented for the information of all. The Bishop has recommended that this summary be read by all our church people so they may more clearly visualize the handicaps under which the Missions and Institutions included in the Campaign have been suffering for many years.

The Bishop requests that the Annual Every-Member Canvass in the Parishes be postponed until after the Diocesan Missionary Campaign.

The general plan of organization for the Campaign conforms to the traditional system which now operates in the Church, beginning with the Diocese, and extending through the Convocations into the Parish and Mission units.

The Bishop of the Diocese with a Layman, Mr. Robert L. Montgomery, as General Campaign Chairman, stand at the head of the entire movement, together with representative Laymen as

members of the Executive Committee. Mr. Frazer Harris is the chairman of a Central Committee for the Diocese, and associated with him are a group of Laymen and Laywomen.

The organization in the Convocations is under the direction of the Dean and a Convocation Lay Chairman in each of the six Convocations, and in a similar way this form of organization is carried into the parishes with the Rector and a Parish Lay Chairman.

The personnel of the Diocesan, Convocational and Parochial organization will be found on another page of this issue so far as it was possible up to the time of going to press.

The intensive period of the Campaign will open with a "Rally Meeting for Workers" in the Benjamin Franklin Hotel on Friday night, November 26, when it is expected that approximately 1500 workers, representing virtually every Parish and Mission in the Diocese, will come together as a Diocesan unit, and at which final instructions for the Campaign will be announced and distribution of Campaign material also will be made.

During the following week on Monday, Tuesday, Wednesday, Thursday and Friday, at 12.15 P.M. each day,

"Report Meetings" will be made in the same hotel at which reports will be received and announcements made of the progress of the campaign. There will be no "Report Meeting" on Saturday, December 4.

The Campaign will come to a successful conclusion on Monday night, December 6, at a great Victory Celebration in the Benjamin Franklin Hotel, when the final results of the Campaign will be announced.

Central headquarters are established in the Church House in charge of Mr. Montgomery, General Campaign Chairman, where any information desired will be obtained, and where every assistance possible will be given to all Parish and Mission organizations.

The Rev. L. N. Caley and the Ven. James F. Bullitt are in charge of the Speakers' Bureau, the headquarters of which are also in the Church House. Through this bureau arrangements may be made for speakers to address congregations, groups of parishioners and Parish organizations. Clergy, whose names and addresses will be found in the article on page 47, giving the names of the committees on the Campaign, are in direct charge of all arrangements for speakers in the several Convocations. Mrs. James Starr is chairman for

women speakers. Co-operating with Mrs. Starr and the Campaign organization in each of the Convocations are Woman's Aid to the Convocation and the members of the Diocesan Committee of the Woman's Auxiliary of the Diocese.

During the past weeks the Clergy of the Diocese in response to the Bishop's request have been presenting to their congregations the many and diversified kinds of work which the Diocese is doing through our Missions and Institutions, and also emphasizing the needs of each. They are showing that the work these Missions and Institutions are doing is our work. This presentation of the needs is to be continued throughout the days remaining until the Campaign closes on December 6th.

Between the present time and the opening of the Campaign, arrangements are being made in scores of Parishes for special services, congregational meetings, group meetings and meetings of Parish organizations.

In addition, a number of Parishes have made arrangements for showing the Diocesan motion picture, presented by the Church Club to the Diocese, and which visualizes in more than 5000 feet of film, the activities of our Diocesan Institutions and other missionary work.

The film is available for any Parish that desires to make use of it. It is requested that those desiring it file application for it as early as possible at Central headquarters, or through Mr. Warnock.

At virtually all Diocesan gatherings and meetings throughout this month, speakers will present the Campaign. Arrangements are being made through Mrs. Starr and the heads of the Woman's Aids to Convocations and the Diocesan Committee of the Woman's Auxiliary of the Diocese for a Diocesan meeting of women, at which the Bishop will address them on the purposes of the Campaign. Notice will be given of the time and place of this meeting.

The Bishop will also address a special meeting of the Associated Vestries, which has been called to meet in Holy Trinity Parish House, Twentieth Street below Walnut, at 8 o'clock on Wednesday night, November 10th. It is urged that all vestrymen, whether members or not, be present at this meeting.

On November 18th, at the Annual Dinner of the Church Club to be given in the Bellevue-Stratford Hotel, the Bishop will also talk to the members of that organization of laymen on the Campaign.

Institutions and Missionary Work Included in the Campaign

The Institutions

The Episcopal Hospital.
Home for Consumptives.
Homes for the Aged.
Galilee Mission.
Church Farm School.
The Sheltering Arms.
House of the Holy Child.
St. Andrew's, State College.
The Episcopal Academy.
Morrisville Community House.

The Missions

In Chester Convocation

Trinity, Collingdale.
Holy Sacrament, Highland Park.
St. Giles, Stonehurst.
St. James, Prospect Park.
Redeemer, Springfield.
St. John, Essington.
All Saints, Darby.
Three Mission Stations in this Convocation.

In Norristown Convocation

St. Anne, Willow Grove.
Advent, Hatboro.
Holy Trinity, Lansdale.
Mission at Glenside.

In Germantown Convocation

St. Gabriel, Roosevelt Boulevard.
Holy Innocents, Tacony.
St. Andrew, Somerton.
St. James, Langhorne.
St. Paul, Edgely.
Mission at Feasterville.

House of Prayer, Branchtown.

Four Mission Stations in this Convocation.

In No. Phila. Convocation

St. Ambrose, Kensington.
St. George, Venango.
St. George, Richmond.

In So. Phila. Convocation

Transfiguration Mission.
St. John the Evangelist.

Two Mission Stations in this Convocation.

Colored Work

St. Monica, West Phila.
St. Cyprian, Elmwood.
St. Barnabas, Germantown.
St. Augustine, Phila.
St. Mary, Chester.
Ascension, West Chester.

Polish Work

Development of this work, now covered by three Missions, is treated as a whole.

Italian Work

Development of this work, now covered by two Missions, is treated as a whole.

Other Diocesan Needs

Fund to purchase new sites.
Cathedral Enterprises.
Increase of Episcopal Fund.
Balance of 1926 Quota to National Council.

"The time has come when there should be a missionary awakening within our own borders. We cannot doubt that the Holy Spirit is always ready to guide and lead us if we really set ourselves to the challenging task. We need awakening of the corporate power of the Church lest we waste our forces and perish for lack of vision."—From the Bishop's Convention Address.

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Prayers for the Diocesan Campaign

HEAVENLY FATHER, Guide and direct us as we plan for the extension of our spiritual work in this great Diocese. Grant that brotherly love may so abound, that every member of Thy Church may hear Thy call to minister to the poor, the sick, the afflicted, and the destitute,—to care for the widows and orphans—to preach the Gospel of salvation to our own people and to the strangers within our gates,—in the name of Him who said Inasmuch as ye do it unto one of the least of My children ye do it unto Me.

May His voice speak through us—and His love be manifest in our lives as we go about doing good; through Jesus Christ our Lord. *Amen.*

ETERNAL GOD, with grateful memory of the sacrifices of our fathers and mothers, we pray Thee to open our eyes that we may see the fields now white to harvest, and so touch our hearts that we may give generously towards the up-building of our Missions, and for our ministrations to suffering humanity; through Jesus Christ our Lord. *Amen.*

LORD, Pour into our hearts the spirit of unselfishness and of service, that we may share our blessings with others and thus show forth in our lives our love towards Thee; through Jesus Christ our Lord. *Amen.*

For Our Workers

O GOD, the Father of our Lord Jesus Christ; We thank Thee for the opportunity of translating our faith into works for Thy glory and the good of Thy children. Bless our Diocesan Campaign, lead us that we may be led aright, guide us with Thy Holy Spirit, crown our efforts with success and give us grace to serve Thee truly and faithfully all the days of our lives; through Jesus Christ our Lord. *Amen.*

BLESS, O Lord, our Diocesan Campaign for the advancement of Thy Kingdom and the service of humanity; help us to purify our civilization and make it truly Christian. Grant that every member of Thy Church may answer the call for help and translate into service the answer to our prayer 'Thy Kingdom Come,' so that we may know in life the joy of sharing Thy blessings with our fellowmen. Use us and all we have to do Thy will; through Jesus Christ our Lord. *Amen.*

Diocesan, Convocation and Parish Campaign Committees

In the management of the campaign the general plan follows the existing Diocesan, Convocational and Parochial lines.

The Bishop is President of the entire organization.

The Hon. J. Willis Martin is Honorary Chairman.

Mr. Robert L. Montgomery is Campaign Chairman.

Associated with Mr. Montgomery as an Executive Committee are the following:

Edward H. Bonsall, Benjamin W. Frazier, Benjamin H. Ludlow, Joseph Wayne, Jr., Mrs. George Woodward, Mrs. J. Willis Martin, Mrs. James Starr.

Operating under the Executive Committee is the Central Committee for the Diocese, of which Mr. Frazer Harris is Chairman.

Associated with Mr. Harris on this Central Committee are the following laymen and laywomen:

W. P. Barba, Miss Laura Bell, Miss Elizabeth S. Brown, Reynolds D. Brown, Theodore E. Brown, D. B. C. Catherwood, Chas. S. Cheston, Col. Robt. Glendinning, J. Andrews Harris, George L. Harrison, Jr., Mrs. Francis C. Hartshorne, Greville Haslam, Mrs.

John Edwin Hill, Benjamin R. Hoffman, S. F. Houston.

A. A. Jackson, S. M. Vauclain, Mrs. James H. Kennedy, E. Stotesbury Lewis, Carl N. Martin, J. Vaughan Merrick, Reed A. Morgan, Samuel W. Morris, Frank H. Moss, Mrs. Arthur E. Newbold, Arthur E. Newbold, Jr., John S. Newbold.

Mr. Benjamin Rush, Mr. Charles H. Scott, Jr., Mr. Wm. E. Scull, Roland L. Taylor, J. Barnes Townsend, Mrs. Jacques Vauclain, George D. Widener, George W. Wilkins, John E. Zimmerman.

Organization in the Convocation is in charge of the Dean of each, and associated with each Dean is a layman who is acting as Convocation Chairman.

In the Chester Convocation: The Rev. Francis M. Taitt, S.T.D., and Mr. D. B. C. Catherwood.

In Norristown Convocation: The Rev. Stanley R. West and Mr. Reese P. Davis.

In Germantown Convocation: The Rev. A. R. Van Meter and Mr. Isaac Starr.

In No. Phila. Convocation: The Rev. N. V. P. Levis, D.D., and Mr. William White, Jr.

In So. Phila. Convocation: The Rev. George H. Toop, D.D., and Mr. John Cadwalader, Jr.

In West Phila. Convocation: The Rev. William J. Cox and Mr. E. C. Bendere.

A Speakers' Bureau, with headquarters in the Church House, has been organized.

The Rev. L. N. Caley, D.D., is Chairman of this Bureau. The Ven. James F. Bullitt is Assistant Chairman.

Convocation Chairmen of the Speakers' Bureau are:

Chester Convocation: The Rev. Richard H. Gurley, Radnor, Pa.

Norristown Convocation: The Rev. N. B. Groton, Whitemarsh, Pa.

Germantown Convocation: The Rev. Henry S. Paynter, 829 Radcliffe Street, Bristol, Pa.

No. Phila. Convocation: The Rev. Frank Goostray, 2017 E. Orleans Street, Phila.

So. Philadelphia Convocation: The Rev. Stanley V. Wilcox, 2529 S. Cleveland Street, Phila.

West. Phila. Convocation: The Rev. J. M. Collins, 4708 Kingsessing Avenue, Phila.

Continued on Page 50

The Church News

Official publication of the Protestant Episcopal Church
in the Diocese of Pennsylvania

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PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

TELL THE STORY

One of the most gratifying features of the coming campaign for Diocesan Missions and Institutions is the hearty response which the Clergy have made to the proposal of the Bishop that the campaign be carried directly to the Parishes. Without exception those in charge of Parishes and Missions have acknowledged the need and pledged their support. The reason for this is plain to see. No other class of men is so intimately acquainted with the needs of the Missions and Institutions that will be benefited as the Clergy.

Day by day they visit the sick in the hospital, arrange for the care of the aged in the homes, place the unfortunate women and the fatherless children under the care of our trained workers, and do many other things that bring them in contact with the many and varied agencies which the Church supports in the Diocese; for Pennsylvania has an enviable record in the number of its Institutions. And as they have gone about this work they have seen our Institutions struggling along with inadequate equipment, and our Missions trying to make bricks without straw because they are so poorly housed.

Meanwhile they have watched the unparalleled increase in wealth of our communicants and wondered that they were so often content to let the ark of God dwell between curtains while they dwelt in houses of cedar. The Clergy knew the conditions. That is the reason they responded with a will.

Can there be any doubt that the people in the Parishes will do the same when the need is presented to them? When they know conditions as they are, they will respond with as ready alacrity as the Jews who listened to Nehemiah's description of the awful need for help in Jerusalem.

Tell the story! It will win. Every Parishioner will want to be a partner in this good work. Our people have the money, and we may be sure that when they

know, as the Clergy have long known, the greatness of the need, they will be as unanimous as the Clergy in their response to the Bishop's appeal.

THANKSGIVING DAY

While our civilization has robbed mankind of much of the delightful ingenuousness of primitive man, so that even children are now as sophisticated as the middle-aged used to be, we still unfortunately retain the childlike habit of taking our blessings for granted: we never stop to think where they come from.

Science and invention have made men vastly more comfortable than they ever were, but not more thankful; for the man who can turn a spigot and draw all the water he needs to quench his thirst in a moment has no recollection to stir in him the same thankfulness that the traveller who has struggled all day through weary wastes in search of a drink feels when he has discovered a spring in the desert, though it costs the weariness of many men to bring the water into our homes. And the woman who has the baker deliver her bread every morning can never know the gratitude that poor Robinson Crusoe enjoyed when he had with infinite patience tilled his soil, sown his seed, harvested his crop, ground his wheat, and baked it in his own laboriously-constructed oven. Because so many hands have intervened between the spring and the spigot and the seed and the bread, we fail to look beyond the spigot and visualize the long line of laborers who have co-operated to bring these blessings to our door and on whom we are dependent for our very existence. And much less do we look still further back to God Himself, on whom both laborers and springs depend. Like children who never wonder where money comes from, we take all these blessings for granted.

How good for us then that on Thanksgiving Day the Church calls us to "Remember the Lord, our God, for it is He that giveth us power to get wealth," and asks us to sing our thankfulness to Him "who covereth the heaven with clouds and prepareth rain for the earth, and maketh grass to grow upon the mountains and herb for the use of men."

CONVERSATION IN AMERICA

It is impossible for a modern American, however piously inclined, to obey literally Our Lord's injunction to "take no thought what he shall drink," for wherever one may go, from the Atlantic to the Pacific, the one topic of conversation common to all classes of American citizens is Prohibition. Even the Clergy, when they gather together socially, spend more time by far discussing bootlegging than theology, not of course by way of approval of such practices, but in exchanging and matching stories of the activities of the gentry who are engaged in supplying ardent spirits and of the adventures of those who partake thereof.

It is deplorable that learned men have largely ceased

to talk about something constructive when they meet, and concentrate their attention on the escapades of evaders of the Eighteenth Amendment, while the ordinary man cares nothing about the other great problems that confront us as a nation, such as the matter of our relationship to the rest of the world and the part America shall play in bringing peace upon earth.

Important as Prohibition is, "the kingdom of heaven is not eating and drinking," and we ought to give thought to something else, at least part of the time.

THE YOUNG PEOPLE AGAIN

At a recent meeting of a small group of our Clergy who were discussing a paper read by one of their number on the moral laxity of modern youth, there seemed to be a distinct difference of opinion among some of the Main-line Clergy, who are well qualified to judge, as to the truth of the common charge that the young people in high society are going to wild extremes in their conduct, and that they are guilty not only of deeds that are unconventional and undignified, but positively gross, and immodest, and even vile. As is so often the case in such discussions, no agreement was arrived at. What the situation is it would be hard to tell. Perhaps it is somewhere between the lurid conception of men with alarmist minds, who talk in two-inch scare headlines, and the rosy picture of the ostrich-minded who refuse to see any danger in the conduct of our flaming youth, and like little innocent Pippa, sing "All's well with the world."

It would always help a great deal in the solution of this problem if those who approach it would not make comparisons; for it is idle to debate whether the youth of today are better or worse than their ancestors. What is patent to all is that our youth are not as good as they should be. On that all can agree, and from that we can begin to work.

And on one other matter there seems to be a very general consensus of opinion, namely, that youth keeps too late hours. What is the sense of turning night into

day and beginning dances near midnight when they ought to be either finished or drawing to a close? The result of that pernicious custom is our young men who have to work through the day put their social activities all at the end of the week, and, as a consequence, boys and girls and young men and women who ought to be in church on Sunday morning are compelled to spend a large part of the Lord's Day in bed making up for some of the sleep they lost on Friday and Saturday nights. It is said that the mature matrons in society have tried in vain to change this condition. If that is so, why do not some of the young people themselves take the matter in hand? No denomination has so much responsibility in this as the Episcopal Church, for society is dominated by Episcopalians real and nominal, and if some of our own young Church people should take a stand for the sake of the Church it would surely be of help.

Why not young men and women stop trying to crowd so much into one night? A dinner, a movie show and a dance are too much for one evening. A wiser distribution rather than concentration would make each one more enjoyable and leave you fitter for your obligations to your God.

A UNIQUE BENEFACTION

By the will of Mrs. Walter Massey, All Saints Parish School, Torresdale, has been left the sum of \$125,000 as an endowment fund. This means the perpetuation of an Institution that is unique in the Diocese, a real Parish School, up-to-date in every educational method and in equipment, but savoring of the day long gone by in America when the day school was as much a part of the recognized work of the Parish as the Sunday School is now. It has a registration of over ninety pupils, both male and female, and of all stations in life, who every day, in addition to the usual subjects taught in the public schools, are also given an hour's instruction in religion by the Rector of the Parish, who is thus brought into intimate contact with all the children, whether Episcopalians or not.

"I call upon you my brethren, in confidence, that together—like a mighty army the Church of God will move forward, and through faith in Jesus Christ, and the guidance of the Holy Spirit, do a greater work for the upbuilding of the Kingdom of God."—From the Bishop's Convention Address.

REQUIEM FOR FATHER WHITE

There will be a Requiem for the Rev. Elliot White, late Archdeacon in this Diocese, at St. Mark's Church, Sixteenth and Locust Streets, Philadelphia, on Tuesday, November 9, 1926, at 11 A. M. The preacher will be the Rev. Charles C. Edmunds, D.D., of the General Theological Seminary, New York City.

CHURCH HISTORICAL SOCIETY

The Church Historical Society will hold its Autumnal Meeting in the Assembly Room of the Church House on Monday afternoon, November 8th, at 4 o'clock. A Paper will be read by Mr. Edward Biddle on "Early American Painters."

PEWS NEEDED.—Saint Anne's Chapel, Willow Grove, is provided only with chairs for seating. Some more comfortable and orderly arrangement is greatly needed, and the members will be very glad to receive pews or benches from any Parish having such to bestow. Communicate with the Rev. Geo. W. Lamb, Hatboro, Pa.

(Continued from page 47)

Chairman for Women Speakers: Mrs. James Starr, Belfield, Germantown.

In the Parishes and Missions of the Diocese the organization is in charge of the Rector or priest-in-charge of each and a layman named by him to serve as Parish Chairman.

The complete list of Parish Chairmen received at Campaign Headquarters up to the time THE CHURCH NEWS went to press follows:

Chester Convocation

Advent, Kennett Square, Benjamin Furniss; All Saints', Darby, Roland Stanert; All Saints', Wynnewood, D. L. Schwartz; Ascension, Parkesburg, —; Ascension, West Chester, Harry J. King; Atonement, Morton, —;

Calvary, Rockdale, J. Henderson Smith; Christ, Media, —; Christ, Ridley Park, Charles M. Chestnut; Good Samaritan, Paoli, Richard S. Haughton; Good Shepherd, Rosemont, George F. Curwen; Holy Sacrament, Highland Park, John H. Vogt; Holy Trinity, West Chester, —; In-

Mary, Warwick, Devault Chrisman; St. Mary, Wayne, —.

St. Paul, Chester, Col. James A. G. Campbell; St. Paul, West Whiteland, Lardner Howell; St. Stephen, Clifton Heights, Harry Dracup; St. Stephen, Norwood, Maj. George B. Zane; Trinity, Coatesville, —; Trinity, Collingdale, Howard S. Pitcher; Trinity, Swarthmore, —.

Norristown Convocation

Advent, Hatboro, James R. Adams; All Hallows, Wyncote, F. Cooper Pullman; All Saints', Norristown, Maurice White; Calvary, Conshohocken, Harry Buckle; Christ, Pottstown, Benton Cadwalader; Christ, Upper Merion, John McCoy Mairs; Epiphany, Royersford, Edward C. Kaltenbach; Holy Nativity, Rockledge, W. E. Berry; Holy Trinity, Lansdale, S. Homer Kendig; Huntingdon Valley Chapel, Hollingshead Taylor; Messiah, Gwynedd, —; Our Saviour, Jenkintown, Samuel J. Dallas.

St. Aidan Chapel, Cheltenham, Charles H. Lanco; St. Andrew, McKinley, —; St. Anne Mission, Willow Grove,

tivity Chapel, Germantown, —; Redeemer, Andalusia, —.

St. Alban, Roxborough, William A. Taylor; St. Alban, Olney, Henry Franz, Jr.; St. Andrew, Somerton, —; St. Andrew, Yardley, Jesse E. Harper; St. Barnabas, Wissinoming, Arthur C. Nichols; St. Bartholomew, Wissinoming, August Belmont; St. Columba, Southampton, —; St. David, Manayunk, John Dennis; St. Gabriel, Feltonville, Edgar Harry Jowett.

St. James, Bristol, S. Phillips Landreth; St. James, Langhorne, —; St. James the Less, Lewis M. Evans; St. John Baptist, George W. Arnold, Jr.; St. Luke, Bustleton, Louis H. Farrell; St. Luke, Germantown, —; St. Luke, Newtown, Wallace G. Murfit; St. Mark, Frankford, Rev. James McClintock; St. Martin, Oak Lane, Allan R. Burk; St. Martin-in-the-Fields, John B. Lear; St. Mary, Manayunk (Polish), —; St. Michael, Germantown, —.

St. Paul, Chestnut Hill, Rev. Mal-

"We do not believe that our Church alone can humanize or spiritualize the work of this great City or of this great Diocese—the task is too great for us, but we CAN make a greater contribution to it; we CAN help to make a new and better Philadelphia; we CAN help to make a new and better Diocese."
—From the Bishop's Convention Address.

carnation, Drexel Hill, Samuel Evans, Jr.; Redeemer, Bryn Mawr, George Peterson; Redeemer, Springfield, —;

St. Alban, Newtown Square, —; St. Andrew, Oxford, —; St. Andrew, West Manayunk, —; St. Asaph, Bala, E. N. Wigfall (*pro tem*); St. Cyril, Coatesville, John C. Wilson; St. David, Radnor, Charles Wheeler; St. Giles, Stonehurst, James Henderson.

St. James, Downingtown, —; St. James, Prospect Park, M. D. Gould; St. John, Concord, Herschell Kelley; St. John, Cynwyd, Herbert J. Tily; St. John, Lansdowne, Karl Collings; St. John, Essington, J. Willis Scott; St. John, Kelton, —; St. John, Pequena (Compass), —; St. Joseph's, Gladwyn, Robert J. Cartland.

St. Luke's, Chadds Ford, —; St. Luke, Chester, William H. Goodman; St. Luke, Eddystone, W. E. Colley; St. Mark, Honeybrook, Dr. Ashton B. Talbot; St. Martin, Ithan, —; St. Martin, Marcus Hook, —; St. Martin, Radnor, —; St. Mary, Ardmore, —; St. Mary, Chester, Joseph James; St.

William C. Keightly; St. James, Perkiomen, Edward T. Jackson; St. John, Norristown, Norris D. Wright; St. Paul, Elkins Park, —; St. Paul, Oaks, Howard M. Wilkinson; St. Peter, Phoenixville, E. A. Barkley; St. Peter, Weldon, Charles J. Hoffman, Jr.; St. Thomas, Whitemarsh, H. M. McAdoo.

Trinity, Ambler, James R. Gillin; Trinity, Gulph Mills, George H. Randall; Washington Memorial, Valley Forge, Frank Quigg.

Germantown Convocation

All Saints, Fallsington, —; All Saints', Torresdale, Thomas E. Coale; Calvary, Germantown, William W. Finn; Christ, Eddington, —; Christ, Germantown, William H. Clausen, Jr.; Emmanuel, Holmesburg, Charles J. Gros; Emmanuel, Quakertown, —; Epiphany, Germantown, Walter Willard; Feasterville Mission, —; Good Shepherd, Germantown, John P. Goheen (Tentative); Grace, Hulmeville, —; Grace, Mt. Airy, Pratt Thompson.

Holy Innocents, Tacony, Lamar C. Hibbs; House of Prayer, Branchtown, Dr. James D. Compton; Incarnation, Morrisville, Thomas B. Stockham; Na-

colm E. Peabody; St. Paul, Doylestown, Oscar O. Bean; St. Paul, Edgely, —; St. Peter, Germantown, —; St. Philip, New Hope, —; St. Stephen, Bridesburg, —; St. Stephen, Wissahickon, Charles Cain; St. Timothy, Roxboro, —; St. Wilfred, Dolington, —.

Trinity, Buckingham, —; Trinity, Crescentville, Joseph Sudders; Trinity, Oxford, William Easterbrook; Trinity Mission, Solebury, —.

North Philadelphia

Advent (Polish), —; Advocate, —; All Souls', George T. Sanders; Annunciation, —; Christ, Franklinville, William Hetzel; Christ, Phila., Joseph R. Shepard; Covenant, Robert McGahey; Emmanuel, Kensington, —; Episcopal Hospital Chapel, —.

Good Shepherd, Kensington, Frank H. Longshore; Incarnation, Francis Sappington; Messiah, Port Richmond, William Moffett; Resurrection, Phila., J. H. A. Dealy.

St. Ambrose, Harry W. Farrand; St. Augustine, Paul F. Keene; St. Barnabas, Kensington, —; St. Bartholomew, Phila., —; St. Clement,

Sheldon Potter Ritter; St. George, Richmond, Raymond Millington; St. George, Venango, George Oechsle; St. James, Phila., — —; St. John Chrysostom, E. H. Mackay; St. John Free, Edward L. Forstner; St. Jude and the Nativity, Robert Budd; St. Luke, Kensington, Phila., — —.

St. Mark, Hon. George Wharton Pepper; St. Mark Chapel, Rev. S. Norris Craven; St. Mary of the Annunciation, Carmen Torrente; St. Matthew, Francisville, Edward H. Bonsall; St. Matthias, Clarence L. Harper; St. Michael Chapel, — —; St. Nathanael, William Oldfield; St. Paul, Aramingo, Walter Holland; St. Simeon, John T. Cannan; St. Stephen, I. Smith Raspin; Zion, Howard R. Sheppard.

So. Phila. Convocation

All Saints, J. O. Fenner; Christ

Church Chapel, William W. Montgomery; Crucifixion, George Barrett; Gloria Dei, Walter L. Prickitt; Holy Apostles, George W. Jacobs; Holy Comforter, Andrew Patterson; Holy Communion, John Devitt; Holy Trinity, Carl N. Martin; Holy Trinity Chapel, — —; L'Emmanuel, Nicolas Cetti; Phillips Brooks Chapel, John L. Hayes, Jr.; Prince of Peace, — —.

St. Elizabeth, Henry L. Kelly; St. John the Evangelist, John C. Patterson, Jr.; St. Luke and the Epiphany, — —; St. Mary Pro-Cathedral, John J. Collier; St. Paul Chapel, City Mission, — —; St. Paul Memorial, James M. Hazlett; St. Peter, Phila., Harry L. Jefferys; St. Simeon the Cyrenian, Dr. Aldrich R. Burton; St. Thomas, William H. Jones; Transfiguration Mission, Joseph R. Clair.

West Phila. Convocation

Atonement, Frank F. Mathers; Calvary, J. M. Thompson; Epiphany, Sherwood, — —; Grace, John G. Hooven; Holy Comforter, W. H. Richman; Mediator, Harry Churen; Redemption, A. H. McCauley.

St. Andrew, E. S. Lewis; St. Andrew, J. Almer Dittick; St. Barnabas, Joseph W. Thompson; St. Cyprian, — —; St. George, Louis M. Stiles; St. James, Hestonville, James J. Tricker; St. James, Kingsessing, — —; St. Mary, Hamilton Village, — —.

St. Michael and All Angels, — —; St. Monica, Rev. Richard L. Bright; St. Paul, Overbrook, George J. Lincoln; St. Philip, Charles L. Filbert; St. Titus, — —; The Saviour, Hayden O. Merrill; Transfiguration Chapel, — —.

Report of Survey on Diocesan Missions and Institutions Included in Campaign

The Missions

CONVOCATION OF CHESTER

TRINITY MISSION—

Our missionary in charge of this work at Collingdale, Delaware County, is hopelessly handicapped by lack of proper equipment. The Mission, which is in a growing community, has a small frame chapel and a small frame Parish building. Both buildings are old, unsightly and very inadequate. Plans are being completed looking to a relocation. Sale of present ground will purchase new site and leave a considerable sum for building purposes. Diocesan aid to the congregation's efforts toward erection of Parish House is needed.

HOLY SACRAMENT MISSION—

Enlargement of present Parish building for this work at Highland Park, Delaware County, is the need. This whole territory is rapidly building up. The Mission owns ample ground for development. The present Parish building is eighteen years old. In upper room, where Church services are held, eighty-six people are all that can be accommodated of a total communicant membership of 221. In lower room about eighty can be accommodated. The Sunday School has membership of about 175. The Mission congregation has raised upwards of \$4,000 for enlargement. Presbyterians and Methodists are preparing to build.

ST. GILES, Stonehurst—

Getting this Mission at Sixty-ninth and Chestnut Streets (Stonehurst) out of its "cellar" quarters means a big step to its becoming self-supporting Parish. Its only equipment is the Parish House

basement. When this Mission started six years ago it had fifteen communicants. It now has 114. It is admirably situated in section where there is big real estate development and rapidly increasing population. About 15 to 18 per cent. of newcomers have affiliation with Church. Today the ground purchased for this Mission is worth eight times the price paid at purchase.

ST. JAMES MISSION—

This Mission has no debts and its people are working hard to raise money towards a recovery, feeling that with their own missionary priest there the Mission will more quickly develop. The priest-in-charge of St. James lives at Eddystone, Delaware County. St. James is located at Prospect Park in the same county. Diocesan aid to help supply their need is recommended in the Survey report.

REDEEMER MISSION—

This is the youngest of our Missions in Chester Convocation. With Diocesan help this work at Springfield, Delaware County, seems certain to result in the establishment of a strong suburban Parish in a comparatively short time. Aid towards erection of the first unit of a Parish building to be used for all purposes in development of the work is the need recommended. About forty Church families have banded themselves together with the determination to plant the Church firmly at Springfield. The Mission has a fine lot. The Mission is now worshipping in the Woman's Club. The population in Springfield is rapidly increasing.

ST. JOHN MISSION—

This work is located at Essington, in Delaware County, and the Church is represented here by a

tiny frame building, one floor used for Chapel and a "cellar" to house the Sunday School, with 225 on its roll. These children are devoted to the Mission, and the School is carrying ten shares of building and loan stock and the women are carrying five shares to help pay for the great need here, enlargement of the present building.

ALL SAINTS MISSION—

This is the only work covered by the Diocesan Survey where the building of a Church is suggested. The Mission now has a Parish building, which is used for religious services and other Parish purposes.

TO BEGIN NEW MISSION WORK—

In the Chester Convocation the Diocesan Survey disclosed three locations where new Diocesan Missions should be started. Locations for new work recommended are Ninth Street and Highland Avenue, Chester; Linwood, Delaware County, and new Mission in Delaware County at site to be selected.

CONVOCATION OF GERMANTOWN

ST. GABRIEL MISSION—

This at present the only congregation of the Episcopal Church on the Roosevelt Boulevard, and its equipment comprises the basement of a permanent Parish House and a small frame Chapel. Every available piece of open in this neighborhood of Front Street and the Boulevard is being rapidly covered by home sites. Diocesan aid to help this Mission get out of its basement to meet the rapid development in the community is needed if the Mission is to obtain full opportunity to grow. The congregation, virtually all wage-earners, is working hard to complete the building and get ready for a Church.

HOLY INNOCENTS—

Although a Parish in name, Holy Innocents, Tyson and Van Dyke Streets, Tacony, is really a Mission. It is housed in a badly built Parish building erected twenty-eight years ago, which is totally inadequate and unable to serve the purposes of Church and a Parish House. A new day is dawning in Tacony, with extensive real estate developments around our work there. The inadequacy and broken-down condition of the present property is a serious drawback. Other communions are making extensive improvements to meet community growth. Holy Innocents people are working hard to meet conditions.

ST. JAMES MISSION—

This Mission is located at Langhorne, Bucks County. It is probably the strongest of our eight Missions in Bucks County. The Diocese recently built a private residence here alongside the Mission Church. It is being put into condition for a Parish

House for the Mission and a home for the Missionary in charge of the Bucks County Missions. Aid is needed from the Diocese to help pay for the building acquired.

ST. ANDREW MISSION—

Relocation of this work in a more central position in Somerton, which is situated in the extreme northeast section of Philadelphia adjoining Bucks County. The present equipment is a small Chapel built years ago through the generosity of a layman. It was formerly a Chapel under the care of St. Luke's, Bustleton. Last April it became a Diocesan Mission and was transferred to the care of the Germantown Convocation. Somerton's community development is in a direction away from the present location of the Mission. The task is too big for the present congregation unaided.

ST. PAUL MISSION—

Enlargement of the present building of this Mission at Edgely, Bucks County, to provide opportunity for development is the need. The existing equipment comprises a small frame building of one floor used for religious services and for all other Mission purposes. Additional room is necessary to provide quarters for meetings and other activities in rooms apart from the Chapel.

MISSION AT FEASTERVILLE—

This is a small work, but there are building operations to the north and south which give promise of growth. For eleven years services have been held at this place in Bucks County in the upper room of a private dwelling, two sisters occupying the dwelling having given the use of the room. This room is fitted up as a Chapel. In this "upper room" a Sunday School is operated. The people of the neighborhood have obtained a double lot to the south of the dwelling for future building.

TO BEGIN NEW MISSION WORK—

In the Germantown Convocation Diocesan aid is necessary to pay for two sites for new Missions which the Diocese has acquired to aid in the material equipment of the Missions, as at present there are no buildings of any kind. These new Missions are:

At Rhawnhurst, two blocks west and one block south of where Rhawn Street crosses Cottman Street in Northeast Philadelphia.

At Comly and Large Streets and the Roosevelt Boulevard.

Two additional places which have been recommended for purchase are:

Frankford Road and Cottman Street, between Holmesburg and Tacony.

In the Stenton Avenue district to the east of St. Michael's, Germantown, and Grace, Mt. Airy.

CONVOCATION OF NORRISTOWN

ST. ANNE MISSION—

A one-story frame building erected years ago represents the equipment of our Mission station in the developing district around Willow Grove. The Mission is badly handicapped to do its work in the community, and it has been recommended that a more adequate building must be provided. The Woman's Aid of the Norristown Convocation and the Mission congregation are working for a building fund for St. Anne's. The Survey recommended it as a situation where Diocesan aid should be given to supplement the efforts of others. The Mission owns a large lot, 200 feet square, splendidly situated at Old York and Welsh Roads.

ADVENT MISSION—

This Mission located at Hatboro is in need of a Parish House where it can house its Sunday School and other Parish activities and carry on a community service. The Mission people are striving hard to do their share and have raised, up to recently, upwards of \$3,000.

HOLY TRINITY MISSION—

Lansdale, where this work is located, is a growing community. Its present population is about 5,000. The need here is a Parish Building to provide a place for activities of its young people and for other activities to develop the work and where the Mission may be better able to do a community service. The Mission people are working to this end, but it is too large a task for them unaided.

CONVOCATION OF NORTH
PHILADELPHIA

ST. AMBROSE MISSION—

This Mission is doing a good work in the Kensington district of Philadelphia. Its home is at Howard and Ontario Streets. Diocesan aid for a Parish Building is a need. For all its Mission and community activities in this important industrial district, apart from the Church services, is the cellar of the Church building. It has a Sunday School of 236 and with a Parish House it presents great possibilities for growth. The people are very largely of English descent and have a great love and loyalty for the Church. Since 1919 they have paid off a debt of \$5,400 and have raised \$13,500 for other obligations, besides raising money for various improvements.

ST. GEORGE MISSION, Venango—

The material equipment of this Mission at East Venango and Edgemont Streets, comprises a small frame Chapel erected about thirty-nine years ago, the "cellar" of which is the only home for the Mission's general activities. Diocesan aid is recommended to help in the beginning of a Parish Build-

ing. Within one and one-half miles there are only two other churches. Recently there were many evidences of development. The Mission is making direct contact with nearly 500 adults and children, and is adding to the Mission congregation. While the population at present is chiefly American, many Poles are moving in.

SOUTH PHILADELPHIA CONVOCATION

TRANSFIGURATION MISSION—

Relocation of this work in a more advantageous position of the frontier line of South Philadelphia is a great need. It is now located on ground at Stonehurst Road and Stampers Lane that is being used as a public dump. Its equipment is a tiny frame building. The Baptists have opened a Mission at Front Street and Oregon Avenue. The Presbyterians have a Community House at Fifth Street and Oregon Avenue. The Roman Catholics have a large Church three blocks north of Oregon Avenue at Second Street and have acquired ownership of a large piece of ground from Third to Fifth Streets south from Shunk Street to Stampers Lane.

ST. JOHN THE EVANGELIST—

The Diocesan Survey reported the need of aid from the Diocese to help this congregation in its efforts to possess a Parish Building. St. John's is at Third and Reed Streets. Fourteen years ago the Diocese was about to abandon work here because of the large migration to that vicinity of foreign born, principally Jewish people. It was reopened with a congregation of seven under the priest who is now a rector, and two years ago it again assumed the status of a self-supporting Parish. Its congregation, all wage-earners, has increased to 687. It has a strong Sunday School of 354. While its people have limited means, they have generously contributed to all missionary and special appeals; have raised \$17,883 to wipe out old debts and are now working hard for a Parish House. They have a Church, erected many years, the lower floor of which gives very limited space for its young people or for other activities.

TO BEGIN NEW MISSION WORK—

In the South Philadelphia Convocation, acquirement of sites for new Missions are recommended as follows:

Vicinity of Thirteenth and Curtin Streets.

Vicinity of Curtin Street and Moyamensing Avenue.

WEST PHILADELPHIA CONVOCATION

MEETING NEW DEVELOPMENTS—

West Philadelphia is experiencing many changes. The Survey disclosed that it is of the utmost importance that the Diocese be prepared to meet these changes as the situation calls for action. Sections

formerly occupied by private homes are rapidly turning into apartment house districts. Other sections are being converted into business districts. With completion of the new Pennsylvania Railroad station the whole character of this neighborhood is confronted with possibilities of sweeping change. North of Market Street the colored population is rapidly increasing. It is of the utmost importance that the Diocese be in a position to meet conditions promptly as the occasion demands it.

COLORED WORK IN THE DIOCESE

ST. MARY MISSION—

For six years this Mission congregation in Chester, Pa., has been worshipping in a private dwelling of very limited capacity located at 214 Central Avenue. Out of their own givings the congregation has purchased a site for a Church building at Seventh and Edward Streets in the center of a permanent colored residential district opposite the Public High School for Colored Children. They have prepared plans for the building. The colored population of the ward where the new site is located is 3,000, or nearly one-third the total colored population of Chester city. Diocesan aid is needed to help this work.

ST. BARNABAS MISSION—

This is one of our vigorous Colored Missions. It is in West Rittenhouse Street, Germantown. Diocesan aid is needed to help this Mission out of its Parish House basement by helping its people build an upper floor. This Mission is doing a notable community work among the colored population of Germantown, which is reported to number close to 10,000. In helping this work assurances have been given that it will become a self-supporting Parish in a short time. Its congregation is working hard to do its share of the work to get out of its Parish House basement.

ST. AUGUSTINE MISSION—

This is our only Colored work north of Market Street in the center of a rapidly increasing colored population which is estimated at close to 40,000. Most of this population are home-owners and give evidence of being permanent residents. The Mission is housed in what was formerly the Church of the Beloved Disciple, Columbia Avenue near Twentieth Street. The need here is a Parish Building. One room at the west end of the Church, separated from the latter by a partition, is the only equipment which can be used for Parish House purposes. There is sufficient ground available for the beginning of this much-needed Parish House.

ST. CYPRIAN MISSION—

This is another of our Diocesan Missions for Colored people which needs Diocesan aid to get out

of basement quarters. Change of site or addition of one floor to the present basement will have to be decided upon if this work is to develop. It is in Elmwood, at Eighty-fifth Street and Gibson Avenue, West Philadelphia. The basement was built about ten years ago when colored war-workers were living there. Most of these moved away. Recently colored people have been settling there again and have bought and are buying their own homes. The present colored population number about 2,600, or about 35 per cent. of the total population.

ST. MONICA MISSION—

This Mission at Woodland Avenue and St. Mark's Street, West Philadelphia, is housed in the basement and first floor of a Parish Building. Industries are forcing an exodus of colored people around present location. Relocation of Mission in another part of West Philadelphia and where there is great need for the Church's ministrations may be necessary. Diocesan aid to complete Parish Building in new location when new site is decided upon and present property sold will be necessary.

ASCENSION MISSION—

A small dwelling house, the front home of which is used for religious services, is the equipment of this comparatively new Colored Mission in West Chester. The immediate need here is further enlargement of the existing building.

POLISH WORK

With the exception of the Polish congregation worshipping in the old Church of the Advent in North Fifth Street, Philadelphia, neither of our other Polish Missions has a home of its own. The Polish congregation of Holy Redeemer, numbering 295, worships in the Parish House of St. George's Mission, at Indiana Avenue and Livingston Street, in the Richmond district of Northeast Philadelphia. The Polish congregation of St. Mary holds its Sunday services in St. Stephen's, Wissahickon. In place of a Sunday School it conducts a week-day school, in which religion is taught, at St. David's, Manayunk.

ITALIAN WORK

This important work is engaging the attention of the Diocesan Department of Missions with a view to its development and probable reorganization, and provision is made in the Survey for these eventualities. Our Italian Mission work began some thirty years ago before the problem of the foreign-born reached its present proportions. Relocations of Italian centers of population have made it necessary for the Church to give its work among our Italian brethren careful study. At present we have but two places of worship. These are L'Emmanuel, Christian Street near Eleventh, Philadelphia, and St.

Mary of the Annunciation, 3285 Memphis Street, in the Kensington district of the city.

FUND TO PURCHASE SITES

Experience has disclosed the need of available funds which the Diocese might draw upon to purchase at a favorable opportunity ground for the future establishment of new Missions. Lack of such funds has forced the Diocese in the past to pay out thousands of dollars that might have been saved if the Diocese had been in a position to obtain the same ground when prices were low and before real estate developments increased in value.

Institutions

THE EPISCOPAL HOSPITAL—

This is the largest of our Church Institutions. It occupies the space of two city blocks at Front Street and Lehigh Avenue. Since its foundation in 1851 it has carried on its work of ministering to the sick, the diseased, the injured and in caring for incurables with rare devotion and strong fidelity—all in the name of Him who healed the sick, cleansed the leper and made the blind to see. This Hospital is essentially the property and responsibility of the membership of the Church. As a Diocese we have done virtually nothing in the way of constructive work for the Hospital in thirty or thirty-five years. What has been done since 1882 has come from trust funds or through a very few communicants. Most of the buildings are from fifty-five to seventy-five years old. Thirty-five years ago it could be said the Hospital was in first-class condition. This cannot be said now. The imperative need is that every member of the Church aid in putting the present property of the Hospital in a condition so it will compare favorably with other hospitals and be enabled to do its work under conditions demanded of modern hospitable service. These needs are:

A Maternity Ward for proper care of mothers and babies.

A Children's Ward connected with the main building. The children are now housed in a number of small rooms far removed from the Hospital proper in a building originally erected as an Isolation Ward.

A Dispensary and Out-Patient Department. This is now in property erected for Mission in 1882 remote from departments necessary for the proper operation of Dispensary cases.

Proper Living Quarters for Employees. These are now housed in underground, badly ventilated rooms.

THE EPISCOPAL ACADEMY—

Since moving from its old location at Juniper and Locust Streets, Philadelphia, to City Line and Berwick Road, Overbrook, the number of pupils has in-

creased from 200 to 500. The Academy also gives free education to about forty-five boys at an expense of more than \$15,000. The change of location of the school and its great growth involved the purchase of considerable property and the subsequent buying of adjoining property and the making of many necessary alterations and additions. All these have resulted in the Academy being burdened with an indebtedness, which through this united Diocesan effort it is hoped to remove.

HOME FOR CONSUMPTIVES—

Through this department of our City Mission work, the Diocese is doing one of its outstanding works of mercy in ministering to afflicted humanity. In the wards of this Institution the Church is doing God's work among those who are suffering from the ravages of tuberculosis. Located in a peculiarly advantageous position in Chestnut Hill, it is obtaining remarkable success in its new department of Heliotherapy or "sun cure," where children suffering from the dread "bone tuberculosis" are being restored to health through the agency of sunlight, under the care and direction of our medical staff and corps of nurses. The needs of the Home for Consumptives represent what is absolutely required to meet important essentials in the operation of this department of our work. The present Nurses' Home is lacking in proper accommodations. It cannot take care of a sufficient number of nurses and, because of conditions, finds it difficult to obtain the best. It has been impossible to delay the necessary installation of new boilers without seriously interfering with the continuance of the work. This involved also repairs in the boiler house. A Medical Superintendent's house is another of the needs to take the place of quarters in a crowded Administration Building.

CHURCH FARM SCHOOL FOR BOYS—

This outstanding Institution of the Diocese at Glen Loch, Pa., is rendering a fine service for deserving and needy boys. It is the youngest of our Church Institutions. Its work is probably unparalleled anywhere in the Church in this country. Results it has accomplished have opened its doors to an increasing usefulness. Boys are admitted to the School between the ages of ten and fourteen years, whose fathers are dead or who do not function as fathers should. Mothers of these boys earn their living. In the Church Farm School these boys, who otherwise might never have a chance, receive an academic and vocational education, in a school life and environment where Christian character-building is the fundamental and continuing principle. Each boy is given the choice of eight trades, in addition to receiving a High School education. The work was started eight years ago. Its only wealth was its

Founder's strong faith. It began with fifteen boys. It now has 105. Money is needed to pay for ground acquired and to pay a small balance on its Administration Building.

HOMES FOR THE AGED—

Extension of facilities to meet the Church's responsibility for care of the Aged is one of the most pressing needs in the Diocese. From all parts of the Diocese come urgent requests to provide a home where old and dependent Church people of our communion may be sheltered. Surely every member of the Church in the Diocese realizes the responsibility of partnership in seeing that our Aged are not neglected. There are now three institutions under Church direction in the Diocese doing a very splendid work. The capacity of each is limited. There are large waiting lists. In none is any care provided for Aged Men. In two, admission is limited to women.

Christ Church Hospital was founded in 1769. It is under the direction of Christ Church, Philadelphia, and St. Peter's, Philadelphia. For more than 150 years this work has been wisely and tenderly administered. The home moved to its present site at Bala in 1861. Admission is limited to women. Its capacity is about eighty-five.

St. Anna's Home for the Aged is connected with St. Clement's Parish, Philadelphia. It was opened in 1913. It is doing a splendid work, and is located at Woodstock and Race Streets, overlooking the Parkway. It is able to care for seventeen and is taxed to capacity. Admission is limited to women.

The House of Rest for the Aged, Wayne Avenue and Haines Street, Germantown, is a Diocesan Institution. It has been operated since 1890. Although its charter does not exclude Aged Men, the home is now filled to capacity with seventeen women.

THE GALILEE MISSION—

For thirty years the Church, through the Galilee Mission, has carried on a rescue work for men. Throughout these years it has brought the message of love to the hearts of thousands of men and has helped to give them a new start in life. It has grown from a work started in a small house at Ninth and Callowhill Streets, Philadelphia, to be the largest and best-known Rescue Mission for Men in the Episcopal Church in this country. Its present home is 821-23 Vine Street. In addition to its rescue work for men the Mission is doing an extensive prevention work through its Sunday School, which gathers in the children in the neighborhood. The Galilee Mission's pressing need is an Industrial Department and Dormitory. With this, the Mission will be able to have a place for its men to work and enable them to pay for their maintenance while they are being physically, morally and spiritually strengthened for their new start in life.

HOUSE OF THE HOLY CHILD—

This Diocesan work was opened thirty years ago in response to an urgent demand for a home for dependent Colored Girls. With unwavering courage and strong faith it has gone forward in the face of many difficulties. Successive waves of negro migration to Philadelphia and other parts of our Diocese has confronted this Institution with increased responsibilities and duties in ministering to and caring for dependent Colored Girls. Congested neighborhood conditions forced its devoted management to seek new quarters. It is now located on Bethlehem Pike about one and one-half miles beyond Ambler. It was necessary to build two cottages, each affording accommodations for fourteen Girls. It is to pay for these that this Institution is included in the Diocesan Campaign.

THE SHELTERING ARMS—

This splendid work of the Church dates back to 1882. For forty-four years it has ministered to its charges with a loving care. For many years it was administered in a wholly undesirable property at 717 North Franklin Street, Phila. Its continued operation there became no longer possible. Two years ago the Diocese turned over to The Sheltering Arms the "Ravenswood" property in West School Lane, Germantown, comprising fine building accommodations on about six acres of ground. It was necessary to spend about \$8,000 in improvements over and above the amount set apart for this purpose from the proceeds of the sale of the old property. The Sheltering Arms is able to care for about twenty-three babies and as many mothers. It is nearly always functioning to capacity.

ST. ANDREW'S CHAPEL, STATE COLLEGE—

Each of the five Dioceses of the Church in the State of Pennsylvania is pledged to raise its share of a fund to complete a Parish Hall and provide a suitable Chapel for the important student work at Penn State. Several of the Diocese have already completed their share. St. Andrew's ministers to 306 Church students and many other Church people who are members of the Faculty and residents of the town. Of the 306 Church students, 248 come from the State of Pennsylvania and seventy-two from our own Diocese. To carry on its work St. Andrew's present equipment comprises a small stone structure under temporary roof, 72 by 32 feet. Including its choir, it is only able to seat, after utilizing every foot of available space, 120 or the total 306 Church students. The Presbyterian Church has accommodations for 800; Methodists, 800; Lutheran and Evangelical Churches, each 400; Roman Catholic, 250, and planning early enlargement.

CATHEDRAL ENTERPRISES—

The present Endowment Fund of the Cathedral Foundation is less than \$100,000. With a proper

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Endowment the functioning of the Cathedral Foundation for community service could be speedily inaugurated. Also, there is no Fund for the purchase of a site and with money in hand steps can be taken for the selection and acquirement of a site.

INCREASE OF EPISCOPAL FUND—

Our Diocese has one of the smallest Endowment Funds for maintenance of the Episcopate of any

Diocese in the whole Church. There has never been any effort made to add to this Fund for generations. Nearly all the money in the Fund was given more than 100 years ago. A larger income is needed so the Diocese may have income to meet the expenses of the Episcopate when a Bishop Co-adjutor is elected. The present income of the Episcopal Fund amounts to less than \$5,000 per annum.

All Saints' Day

By REV. W. C. PATTERSON

All Saints' Day was originally designated in honor of the increasingly large number of widely recognized men and women of saintly attainments for whom, because it was already overcrowded, no especial day of remembrance could be assigned in the Christian Calendar. The next day following was set apart in memory of the rest of that great multitude in the fellowship of the Church who rest from their labours and whose works do follow them . . . among whom, indeed, are innumerable souls of saintly character, but unknown to the Church at large . . . as well as others not so saintly, yet precious in God's sight. . .

In the course of time it happened that All Saints' Day went by the board and the commemoration of All Souls has practically usurped the intended purpose of the day. . .

It is their own departed that Church people remember at this time more than the conspicuous saints of Christendom. . . All Saints' has become a day of family and friendly remembrance.

"Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise out store
. . ."

This is our thought on All Saints' Day:

"It singeth low in every heart,
We hear it each and all,
A song of those who answer not however we may call . . .
They throng the silence of the breast,
we see them as of yore,
The kind, the true, the brave, the sweet,
who walk with us no more.
More homelike seems the great unknown since they have entered there,
To follow them were not so hard,
wherever they may fare . . .
They cannot be where God is not, on any sea or shore . . .
Whate'er betides, thy love abides, our God forevermore . . ."

I am sure, however, that we lose much by our forgetfulness of the great and conspicuous saints and heroes of the faith . . . the inspiration of their examples . . . their clear perception of the true values and proportion

of life . . . and how they kept to them. . . This, I think, is being more and more realized. It was behind the effort made at the last general convention to have the names of many of them restored to the Calendar of the Church. . .

The merging of All Souls' Day with All Saints' Day has blurred our ideas as to what a saint really is. . . We have lost sight of the ideals of heroic virtue formerly associated with sainthood, . . . and sometimes it seems as if in the popular mind easy-going geniality were sufficient for the numbering of one among the saints in glory everlasting. . .

We have lost sight of the moral heroism and spiritual splendor that have been characteristic of the life of so many of our Lord's disciples in every age and land . . . and are therefore bereft of their inspiration. . . All Saints' Day observed as such would help dissipate the idea that sanctity and a mere respectable mediocrity of life are synonymous . . . and help us realize that there is a difference between a soul and a saint.

And yet the uniting of the two commemorations of All Saints and All Souls has broken down a certain artificiality in the conception of sainthood which had developed in the Church under the persistent legalistic influences of ancient Rome, . . .

By it we more readily appreciate the true holiness and worth of multitudes of men and women whose sanctity has had no miraculous accompaniments or formal recognition and canonization . . . and we are encouraged by the fact that ordinary mortals like ourselves have been able to follow Christ faithfully, to live helpfully and inspiringly in the world, to keep themselves unspotted from it, and increase the measure of its love and gladness. They have gone to a life of clearer vision and wider opportunity . . . but they have left a blessing behind them, and their works do follow them. . .

And these familiar words suggest two aspects of their immortality. . . They rest from their labours and their

works do follow them. One is of that eternal life which is theirs in the great beyond. . . The manner of it we do not know, save that, tho' they rest from their labours, they rest not day nor night from God's perfect service . . . that their life in the unseen world is an active continuation of their life here,—a going from strength to strength in a more spacious sphere of being, untrammelled by the cares and perplexities and temptations of physical existence. . . We believe that a larger happiness is theirs, a clearer vision, a better understanding of the Way of life more abundant . . . that they are near us in spirit now . . . and that we shall see them by and by. . . But we neglect some very important considerations if we confine our thought of immortality entirely to conscious survival in what we call the other world. There is an aspect of immortality of tremendous importance to the life of this present world, . . . most necessary for us all to bear in mind. . . It is akin in thought to the theory of the indestructibility of matter . . . and the conservation of energy. . .

From out the life of each man and woman who has trodden the earth there has gone forth the influence of his or her deeds and personality. It has affected many other lives, become a part of them, been distributed, modified, and passed on from generation to generation. . . For good or ill this sort of immortality belongs to all men. . . The influences of individual lives are, of course, in most cases soon lost to sight with the passage of time . . . but just as the waters of all earth's little brooks are forever lost in sea and cloud and lake and other brooks in endless sequences of evaporation and flow . . . yet never passing into nothingness . . . so are the influences of countless myriads of lives mingled in our present personalities. . .

Some few, perhaps, we may trace . . . as of some parent, some philosopher, . . . of Jesus Christ our Lord; . . . the lineage of the

vastly greater part is unknown. But all the lives of the past have entered into the characters and ways and tendencies of the men of today. We are all the descendants innumerable mental and spiritual, as well as physical ancestors. We for the most part are a synthesis of what they were.

Some there are who profess to believe that this is the only immortality for which men may hope . . . a belief tragic on its negative side. . . . And yet were such our only immortality, it were worthy of, nay, demands our best and greatest effort. . . . The thought of it brings home to us the great and far-reaching responsibility of life . . . ("No man liveth unto himself . . .") the thought of the imperishable impression we are making every day and every hour, not only upon those close about us, but upon the corporate life of mankind for all time.

This is the earthly immortality not only of such personages as Plato and Confucius and Moses and Isaiah and St. John and St. Paul and St. Francis and St. Catharine, of St. Joan and Giles de Rais, of Henry VIII and Edward VII, of Lincoln and Roosevelt, of Bismarck, and Therese of Lisieux . . . but of all who have ever breathed the breath of life. . . . The evil that men do lives after them. . . . But the good is NOT interred with their bones. . . .

And of those whom we remember this All-Saints-All Souls' day especially, we realize how tho' they rest from their labours, their works do follow them. . . . If there was a gap in life when they went from us . . . then according to the greatness of that gap was the good they left behind. . . . They are immortal on earth, as well as in realms above, because so much of what made up their life is with us still. . . . THERE they are in peace,—they rest from their labours . . . but here still is their work continuing, their influence still active. What they tried to do and be, the example they set, the effectiveness and usefulness of their ways . . . constitute for us a potent heritage. . . .

This is an aspect of immortality which we cannot afford to forget and it is intimately related to that more personal immortality to which we look forward in Christian confidence beyond the gate of death . . . for the joy and gladness of our life there will, of course, be according to the blessing we leave behind us here.

And so as at this time we remember dear friends and faces gone, we should try to realize the significance of what it is that makes us dwell with love and tenderness on their memory: not their looks or their money or their clothes, their position or their wit, their clever-

ness, their education, . . . none of these things . . . but the help, the encouragement, the inspiration their lives held for us . . . their moral strength, their kindness, their spiritual beauty and force. . . .

In this realization we instinctively pay tribute to the things which count most in life . . . we see more clearly its permanent and worth-while objects and values . . . we are shown those things by which only we find life's best satisfactions, confer its real benefits, and have any hope of being numbered with the saints in glory everlasting.

For the measure and quality of our conscious life beyond the grave will be that of the influence of our personalities for all time in the unfolding life of humanity. . . . And as at All Saints, we try to realize the Communion of Saints, and our fellowship of mind and spirit with those dear and near to us in Christ . . . we must also try to make our own that prayer so well expressed in the lines of George Elliot—

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence
. . . . live

In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self
. . . .

In thoughts sublime that pierce the
night like stars
And with their mild persistence urge
men's search
To vaster issues. . . .

This is life to come . . .
Which martyred men have made more
glorious
For us who strive to follow. . . .

May I reach
That purest heaven,—be to other souls
The cup of strength in some great
agony,
Enkindle generous ardor, feed pure
love,
Beget the smiles that have no cruelty
. . . .

Be the sweet presence of a good
diffused,
And in diffusion ever more intense
. . . .

So may I join the choir invisible,
Whose music is the gladness of the
world.

"Who are the blest?"

Those who have kept their sym-
pathies awake,
And scattered joy for more than
custom's sake,
Steadfast and tender in the hour of
need,
Gentle in thought, benevolent in
deed."

THE ANNUAL CHURCH SCHOOL INSTITUTE

The Annual Institute for Church School Teachers and Workers was held on Monday, October 18, 1926, in the Neighborhood House of Old Christ Church, Second and Market Streets, from 3 to 6 o'clock, and in the Church at 7.45 P. M. The Bishop's prayer and the Rev. Dr. Washburn's greetings opened the meeting, followed by the business meeting of the Sunday School Association. Officers elected were:

REV. WM. N. PARKER, *Chairman*.

C. K. KLINK, *Secretary*.

J. LEE PATTON, *Treasurer*.

The Association elected two members to the Department of Religious Education, viz.: Rev. R. N. Gurley, rector of St. Martin's, Radnor, and Miss Mary Howland, chairman of Service Program Committee.

The Institute program was opened by Miss Mabel Lee Cooper, Field Secretary for the National Council, who spoke on "How to Develop Missionary Mindedness." Miss Cooper, in a thoroughly happy yet forceful manner, sketched the missionary education of the child, year by year, showing how he becomes an intelligent and willing giver.

Mrs. A. H. Brown, Director of Religious Education, St. Paul's Church, Chestnut Hill, spoke on "Religion in the Home," and in a most earnest and compelling way urged parental coöperation as making possible the ideal program of religion. Mrs. Brown gave helpful suggestions, which doubtless will result in parish activity among parents.

A very attractive Exhibit of Posters, Charts, Book, Lesson Material, Church Furniture, Crèche, was explained by the Rev. F. E. Seymour, Diocesan Director of Religious Education, and the audience moved around the hall to examine it.

Sectional Conferences followed from 5 to 6 P. M. on Story Telling Projects for Grammar Grades, Methods of Teaching Junior and Senior High Pupils, Young Peoples' Fellowship, Adult Education, Superintendents, Music in the Church School.

At 7.45, Evening Service in Christ Church, addressed by Bishop Garland, who stressed the celebration of the fiftieth anniversary in 1927 of the Presentation of the Lenten Offering; the Rev. F. E. Seymour spoke of his new duties as Diocesan Director of Religious Education and the Rev. Lester Bradner, Field Secretary of Christian Education, Diocese of Rhode Island, gave a masterful address on "The Use of Imagination in Religious Education," which was most inspiring.

A new feature in the religious training of children, demonstrated in the Church, is The Children's Corner. This

is a quiet corner in the Church furnished with a small kneeling desk, chair, table, attractive books, prayer cards, and colored pictures of religious subjects. Here the child may slip in from the street and be refreshed spiritually by the atmosphere of holy things, come into close communion with his blessed Lord, and say a prayer of thanks to God for blessings received.

There was a registration of 453 persons from ninety parishes and probably more who did not register. The Fifty-sixth Annual Institute was one of the best ever held in this Diocese.

M. H. L.

CONFIRMATIONS OCTOBER 3 TO OCTOBER 24, INCLUSIVE

OCTOBER

3. Country Centre Mission	9
3. St. Mary Annunciation	21*
6. St. Andrew, Yardley	15†
8. Episcopal Hospital	2
10. Meadowbrook Chapel	3
13. Trinity, Lansdale	8‡
15. St. James, Perkiomen	9
17. St. Paul, Oaks	
17. Washington Memorial, Valley Forge	9
24. Calvary, Conshohocken	11
24. Christ, Bridgeport	

* 15 received.
† 2 for St. Wilfred's, Dolington.
‡ 1 for Emmanuel, Quakertown, and 1 received.

The office of the Director of Religious Education is open daily (except Saturday) from 10 A. M. to 4.30 P. M. A full line of text books for Church Schools is on exhibition, and a good circulating Reference Library is available for teachers.

Lantern slides on Biblical and Missionary topics may be rented. The Director is ready to hold Teachers' Conferences and to make addresses on Religious Education as requested.

TWO-DAYS' BAZAAR

The Chapel of the Holy Communion, Twenty-seventh and Wharton Streets, will hold a two-days' bazaar and supper, under the auspices of the Girls' Friendly Society, on Wednesday and Thursday, December 1st and 2nd, opening at 3.30 P. M., followed on Friday, December 3rd, by a dance at 8.30 P. M. The object is to raise \$500 for the church and other Girls' Friendly objects. Your support will be gratefully accepted. Supper will be served from 6.30 to 8.30 at fifty cents per head. Dance tickets, twenty-five cents each.

"It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us."

NOVEMBER-DECEMBER CONFIRMATION

APPOINTMENTS

Following is a list of Confirmation appointments arranged up to the time of going to press, all of which will be taken by Bishop Garland:

November 5.—Friday.

Evg.—Phoenixville, St. Peter's.

November 7.—Twenty-first Sunday after Trinity.

A. M.—Phila., Grace, Mt. Airy.

Evg.—Phila., St. Paul's, Chestnut Hill.

November 12.—Friday.

Evg.—Phila., L'Emmanuel.

November 14.—Twenty-second Sunday after Trinity.

A. M.—Phila., St. Martin's, Oak Lane.

Evg.—Rockledge, Holy Nativity.

November 17.—Wednesday.

Evg.—Andalusia, Redeemer.

November 19.—Friday.

Evg.—Phila., Emmanuel, Holmesburg.

November 21.—Sunday next before Advent.

A. M.—Phila., St. Matthias.

Evg.—Phila., Ephiphany, Germantown.

November 24.—Wednesday.

Evg.—Phila., St. James the Less.

November 26.—Friday.

Evg.—Norristown, St. John.

November 28.—First Sunday in Advent.

A. M.—Phila., Calvary, Germantown.

Evg.—Phila., St. John the Baptist, Germantown.

December 1.—Wednesday.

Evg.—Norristown, St. John's.

December 5.—Second Sunday in Advent.

A. M.—Stonehurst, St. Giles.

Evg.—Phila., St. Barnabas, Germantown.

December 12.—Third Sunday in Advent.

A. M.—Phila., St. Alban.

Evg.—Phila., St. Timothy, Roxborough.

December 15.—Wednesday.

Evg.—Phila., St. Michael, Germantown.

December 17.—Friday.

Evg.—Phila., St. David's, Manayunk.

December 19.—Fourth Sunday in Advent.

A. M.—ORDINATION.

Evg.—Phila., St. Peter, Germantown.

December 22.—Wednesday.

Evg.—Phila., St. Stephen, Bridesburg.

December 26.—First Sunday after Christmas.

A. M.—Bristol, St. James.

P. M.—Phila., Advent (Polish).

REMITTANCE FROM DIOCESE TO THE NATIONAL COUNCIL

Resolution of the Diocesan Convention, May, 1926—

"RESOLVED, That this Convention expressly recommends each Parish remit

(a) Its Convention Fund, Episcopal Fund and Sustentation Fund payments quarterly as required by Canon VII, Section 3; and

(b) That all Missionary moneys collected by the Parishes be remitted to the Treasurer's office for the month in which they are collected, at a date not later than the fourth of the succeeding month.

(c) That copies of this Resolution be sent to the Rectors and Accounting Wardens of the Parishes."

For the first nine months of this year there was remitted to the National Council from the Parishes in the Diocese a total of \$145,869.80 towards meeting the 1926 Quota for maintenance of the general Church. The 1926 Quota for maintenance of the general Church apportionment to the Diocese by the National Council is \$316,800. The \$145,869.80 remitted for the first nine months leaves \$170,930.20 yet to be forwarded to the National Council if the Diocese is to meet the quota which the general Church asks from the Diocese. In the first nine months of 1925, for comparison, the Diocese sent to the National Council \$137,640.86.

On October 5th this year, when the books of the Diocese closed for the first nine months of 1926, the records showed that 140 accounting wardens and treasurers had made no remittance for the month of September. If remittances had been made from these accounting wardens and treasurers the Diocese obviously would have been able to send a larger amount to the National Council.

A comparison of number of monthly remittances received from accounting wardens and treasurers follows:

	Year 1926	Year 1925
January	27	39
February	73	58
March	66	63
April	134	86
May	142	89
June	63	59
July	63	55
August	42	34
September	62	47

So far during the year 1926 there are six churches that have not made a single remittance.

There lives not a man on earth, outside of a lunatic asylum, who has not in him the power to do good.—Bulwer.

CHURCH WORK AT THE UNIVERSITY OF PENNSYLVANIA

We have started another college year at the Chapel of the Transfiguration and again depend on the personal influence of our leading students to raise the Church work to a higher level than it has ever before attained.

The chairman of our student vestry, Arnold D. K. Mason, comes from Chicago, where his family have been a great influence in all work of that Diocese, and he is a very capable leader. Arnold is a member of the 150-lb. crew and prominent in other college activities. He is assisted by George C. Thayer, the popular captain of the football team; Charles Stewart and Robert Callahan, of the soccer team; Benjamin W. Frazier, Jr., president of the Mask and Wig Club; Beauveau Borie, of the 'Varsity crew; Foster Sanford, 'Varsity pitcher and football player; Reese Dill, football team; Charles Bentley, Glee Club, member and president University Christian Association; William Ball, of the rifle team; William Clark, William Sims, Walter Wells, William McGowan; John Dern, freshmen football coach, now in the Law School; Albert Grafmuller and Edward Irish, of the *Pennsylvanian* Board, and James Spigler, crew man, now in the Medical School, and Howard T. Long, chairman of the vestry last year and 'Varsity baseball captain, and John M. Kennedy, 3rd, in the Graduate School, have all been added to the Advisory Board. On this Board Mr. J. Hartley Merrick, Professor Holmes and Mr. William A. Lippincott, Jr., will continue their work.

Beauveau Borie is the accounting warden. Assisted by Ben Frazier, Charley Stewart and other committee members, he has arranged a budget and is going to determine just what students can do in the way of financial support.

Mrs. Hall began the Campus Community Center work with a dinner for thirty-five interested workers, and they have already started the best program for the people in the neighborhood of any college year.

Mr. and Mrs. John N. Frazier have again opened their home in Rydal to the students from other countries and have fully organized a student committee with James Spigler as chairman and held the first Sunday night forum. The occasion was a real success in every way, and the plan to have these forums once a month will insure a fine social and religious influence among the students from other countries. The women students' work is under the direction of Dorothy Drake, Naomi Colmery and Marshall Hall.

JOHN R. HART, JR., *Chaplain*.



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BISHOP GARLAND NAMES COMMITTEE TO PLAN FOR BISHOPS' CRUSADE

To consider plans for "The Bishops' Crusade on Evangelism" in this Diocese, Bishop Garland has appointed the committee, whose names appear below. The Rev. Dr. Tomkins, rector of Holy Trinity Church, who is a member of the National Commission on Evangelism, has been requested to act as Convener of the Diocesan Committee by the Bishop.

The other members of the Diocesan Committee named by the Bishop are Rev. L. N. Caley, Rev. J. Jarden Guenther, Rev. H. St. Clair Hathaway, Rev. Frank L. Vernon, Mr. Edward H. Bon-sall, Mr. Franklin Spencer Edmonds, Mr. Samuel H. Warnock, Mrs. Charles

E. Pancoast, Mrs. C. S. Berger and Miss Margaret H. Maule.

The National Commission defines its duties as being to select and assign the Crusaders, to supply a suggested order of services, conferences and meetings, prayers, and publicity material. Diocesan commissions are urged to promote the general observance of St. Andrew's Day, November 30, 1926, as a day of penitence and prayer for the Crusade. It is recommended that preparation in the parish include sermons by the rector, publicity in parish papers, observance of St. Andrew's Day, observance of the Friday before the First Sunday in Epiphany as a day of special prayer and intercession for the Crusade, organization of parish groups for prayer, study and personal work with individuals.

CLERICAL CHANGES

The Rev. Frank W. Bonyng, formerly Rector of St. Mary's Church, Franklin, La., became Vicar of the Chapel of the Holy Communion on June 1st.

The Rev. Caleb Cresson, formerly Rector of Calvary Church, Utica, N. Y., is acting as Locum Tenens at Christ Church, Pottstown, until December 31st. Having been ordained in this Diocese and working here for ten years, it is a pleasure to welcome him home again.

The Rev. W. J. deForest, for the last year and a half Chaplain at the House of St. Michael and All Angels in West Philadelphia, has resigned to accept the Rectorship of Grace Church, Canton, N. Y.

The Rev. G. Herbert Dennison, for fourteen years on the staff of St. Luke's Church, Germantown, and latterly Rector of St. Luke's Church, Newtown, has resigned to become Assistant Priest at St. Mark's Church, Philadelphia.

The Rev. Addison A. Ewing has resigned the Rectorship of Gloria Dei Church, effective on December 31st, to devote his entire time at the Divinity School, where he will be Instructor in Homiletics and Public Speaking.

The Rev. Earle W. Huckel, at one time Assistant at Calvary Church, Germantown, and still canonically resident in this Diocese, has been appointed Chaplain of St. Paul's School, Garden City, Long Island.

The Rev. Robert B. W. Hutt, Ph.D., has resigned as Rector of the Church of our Saviour, Jenkintown, the services being temporarily in charge of the Rev. John F. Kirk.

The Rev. William C. Kilpatrick has resigned as Rector of the Church of the Atonement, Morton, to accept the Rectorship of the Church of Our Saviour at Middleborough, Mass.

The Rev. John H. Lever has resigned the Rectorship of the George W. South Memorial Church of the Advocate.

The Rev. Samuel F. Lyons, for six months Assistant Priest at St. Luke's Church, Germantown, has resigned that position.

The Rev. F. Rolland Severance, for five years Missionary in the Philippine Islands, and lately Assistant Priest at St. Clement's Church, Philadelphia, has become Professor at Nashotah House, Wisconsin.

The Rev. Joseph Fort Newton, D.D., Litt.D., was ordained to the Priesthood in Christ Church, Philadelphia, on St. Simon and St. Jude's Day at 9.30 A. M., by the Bishop of the Diocese.

GIRLS' FRIENDLY SOCIETY

The Branches are arranging their programs, and the winter promises to be a very busy one, starting with a Conference in each of the five districts into which the Diocese is divided, when the Branches in that district meet for a happy "friendly" evening, telling what they did in the past year and what they hope to do in the coming season: and then going on to the Diocesan meetings, where all join in interest in Missions, in Service without as well as within the Society: in Branch and Diocesan entertainments: in classes of all kinds: and in the best kinds of recreation: so the months will quickly pass.

In the season of Advent, contributions will be asked for the National Missionary objects—the scholarships at All Saints Girls' School, Bontoc, in the Philippines, which is largely supported by the G. F. S. in the United States: the worker among the girls and women employed in the cotton mills of Wuchang, China: the building of a dormitory for girls in the mission at Zamboango. During Lent, 1927, the Branches, both Members and Candidates, will prepare a box for the Mission at Valle Crucis, N. C.

Just now the very special Social Service work is joining with other girls to send "Friendship Dolls" to the children of Japan. These are dolls made especially to stand the Japanese climate, and are dressed and sent to the Japanese girls in time for the great yearly "Festival of Dolls," when each girl has her own special exhibit, some of the dolls being handed down through generations.

The Christmas stockings for the Philadelphia and other hospitals will also be prepared as for many years.

The Senior Members Club continues its splendid coöperation in everything diocesan.

So in many ways, "bear ye one another's burdens" is being truly shown.

"Jesus had no antipathies."

THE YOUNG PEOPLES' FELLOWSHIP

The third annual convention of the Young Peoples' Fellowship of the Diocese of Pennsylvania will be held at the Church of Our Saviour, Jenkintown, Monday, November 15th. Supper will be served from 6 to 7.30, the number expected being too great for seating all at once. The clergy and young people of places not affiliated with the organization are welcome to attend, but early notice must be given, with payment in advance. At the evening session, business will be done, and addresses made by the Bishop, and Rev. A. Vincent Bennett, assistant at Holy Trinity.

Devotional meetings in preparation for Lent will be held Saturday evening, February 26th, from 5 to 9, for the girls at St. Jude and the Nativity, under Rev. James O. S. Huntington; and for the young men at Calvary, Germantown, led by Rev. Albert H. Lucas.

A corporate Communion is set for the last Sunday in June at St. Simeon's at 8 A. M.

The Provincial Convention will also be held in the spring, but the place and date have not been determined.

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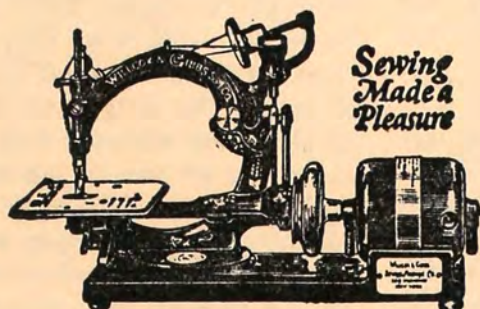
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FAITH

For Life is a sea, my friend;
We are all of us tossed about
On the crest of the wave or the trough,
And the sun goes in or out.

There are wonderful days of calm,
When the ocean seems at rest,
Save for a gentle swell,
As it were, of a heavenly breast.

And then the sun goes in,
And the winds of grief arise,
And the ship, which is the soul,
Groans 'neath the leaden skies.

The thick fog settles down;
We can scarcely grope our way.
Then doubts and fears arise
And we hesitate in dismay.

But with faith for our guiding star,
So we never falter or fail,
We will safely put into port at last,
No matter how long the sail.

P. P. P.

PREACHING MISSION AT TRINITY, COATESVILLE

The Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg, on Sunday night, October 17, closed a week's Preaching Mission which he had conducted at Trinity, Coatesville, with a congregation that filled the Church. The Sunday School came out in a body to the closing service, attended by their teachers. Resolution cards were signed by all and baptismal vows renewed. Throughout the week of the mission the services were most inspiring and were attended by increasing congregations of men. Many questions about the Church and the Christian religion were asked during the week and were answered by the Missioner.

THE BLUE MOUNTAIN CONFERENCE

The Governing Board of the Blue Mountain Conference held a meeting at the Church House, Philadelphia, on Monday, October 25th, at 4 P. M.

After a reorganization of the Board for the ensuing year, the following announcements were made by the Executive Officer, the Rev. N. B. Groton: The place for the Conference next summer is to be Hood College, Frederick, Md.; the date, July 11 to 24, 1927. The following members of the faculty have already promised to be present: Father Huntington, Bishop Overs, Bishop Strider, Dr. Foley, Miss Frances Rose Edwards and others. Further plans for next year were taken under consideration, and it is hoped that the coming Conference will be as helpful as the one held last summer.

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In Memoriam

CHARLES FRANK MORROW

The Vestry of the Church of the
Atonement, Morton, Pa., desire to ex-
press their sorrow in the passing away
of their fellow-member, CHARLES
FRANK MORROW, on the twenty-
fourth day of July, 1926.

Mr. Morrow, by his devotion and
loyalty to Christianity and the Church,
his love for his fellow-men, secured for
him the comfort of a life well spent,
and rest at last in Paradise.

The Vestry, at its meeting on Sep-
tember 21, 1926, passed the above testi-
monial and set apart a page in its min-
utes as a Memorial.

REV. ELLIOT WHITE

At a stated meeting of the Italian
Committee of the Diocese of Pennsyl-
vania, held at the Church House on
Tuesday, October 12, 1926, the follow-
ing Resolution was adopted:

"Resolved, That in the death of the
Reverend Elliot White, Archdeacon of
the Foreign Born in the Diocese, the
Italian Committee has lost an able Lead-
er and wise Counsellor whose knowl-
edge and understanding of the Italian
people, together with his kindly sympa-
thy, were of invaluable assistance.

"His consecrated leadership was an
inspiration to the members of the Com-
mittee, and his holy life will ever be an
example of Christian manhood.

MISS FANNY ABBOTT
MISS MARY E. AVERY
MISS MARIA E. BLAKISTON
MISS HARRIET E. BLAKISTON
MISS ETHEL CUSHING
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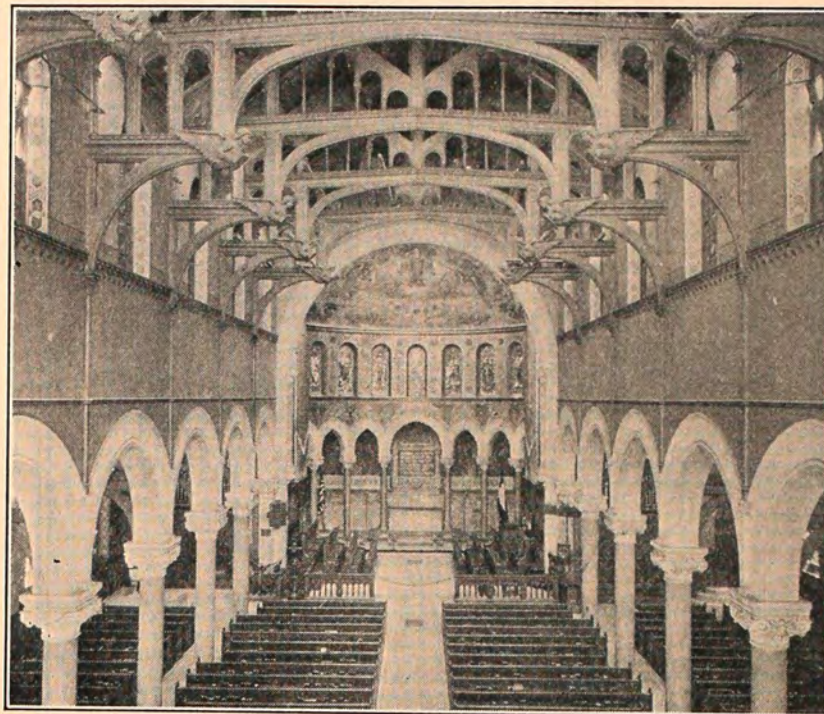


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BISHOP SLATTERY in *The Churchman*.

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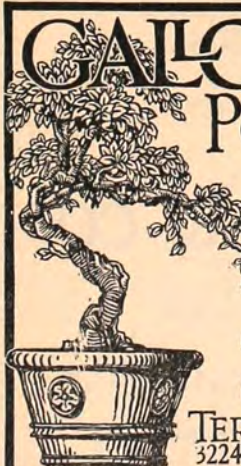


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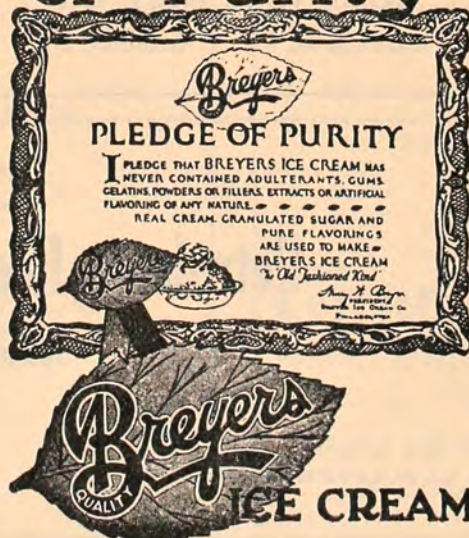
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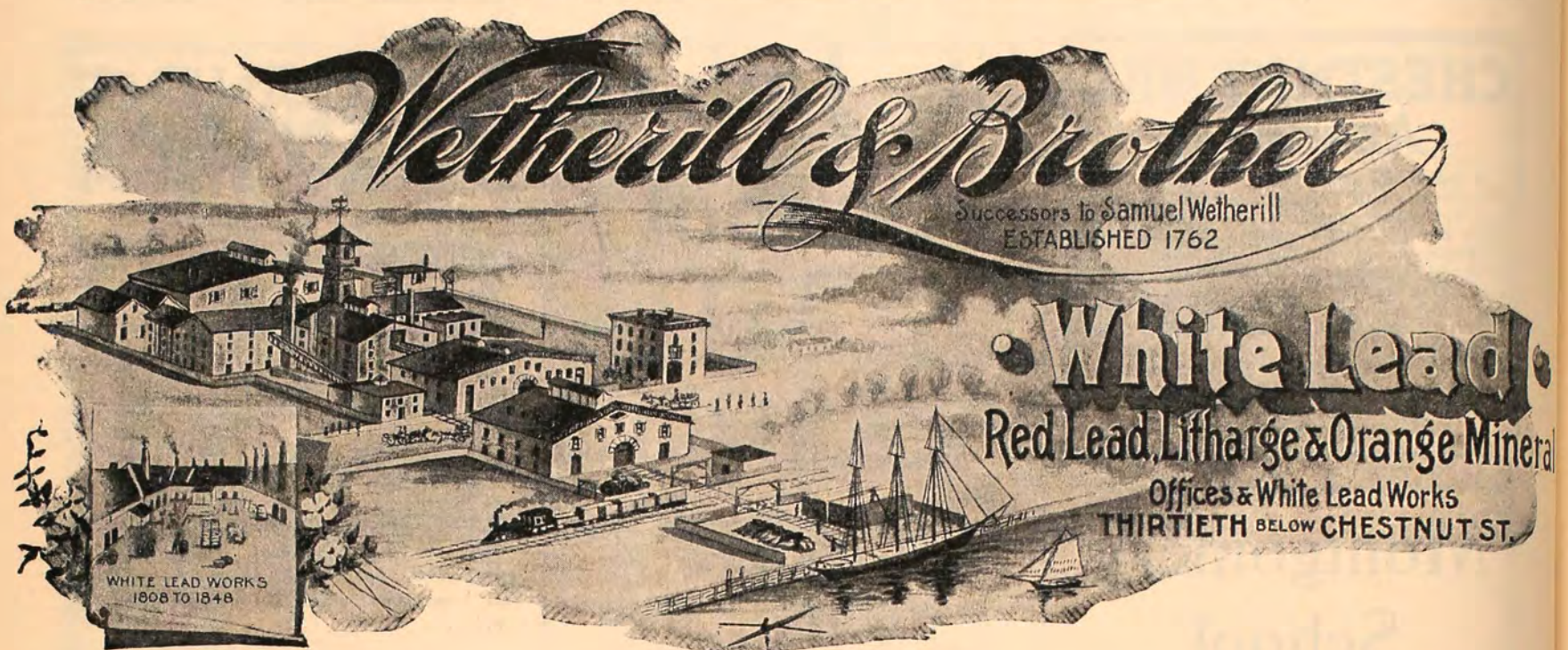
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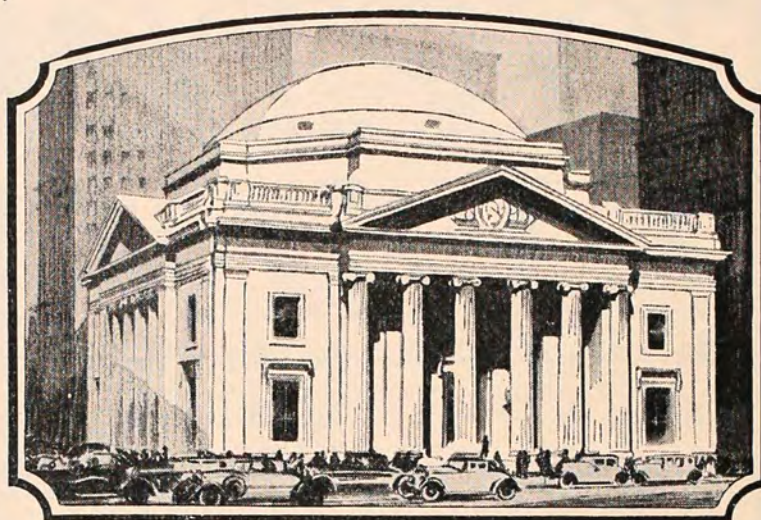
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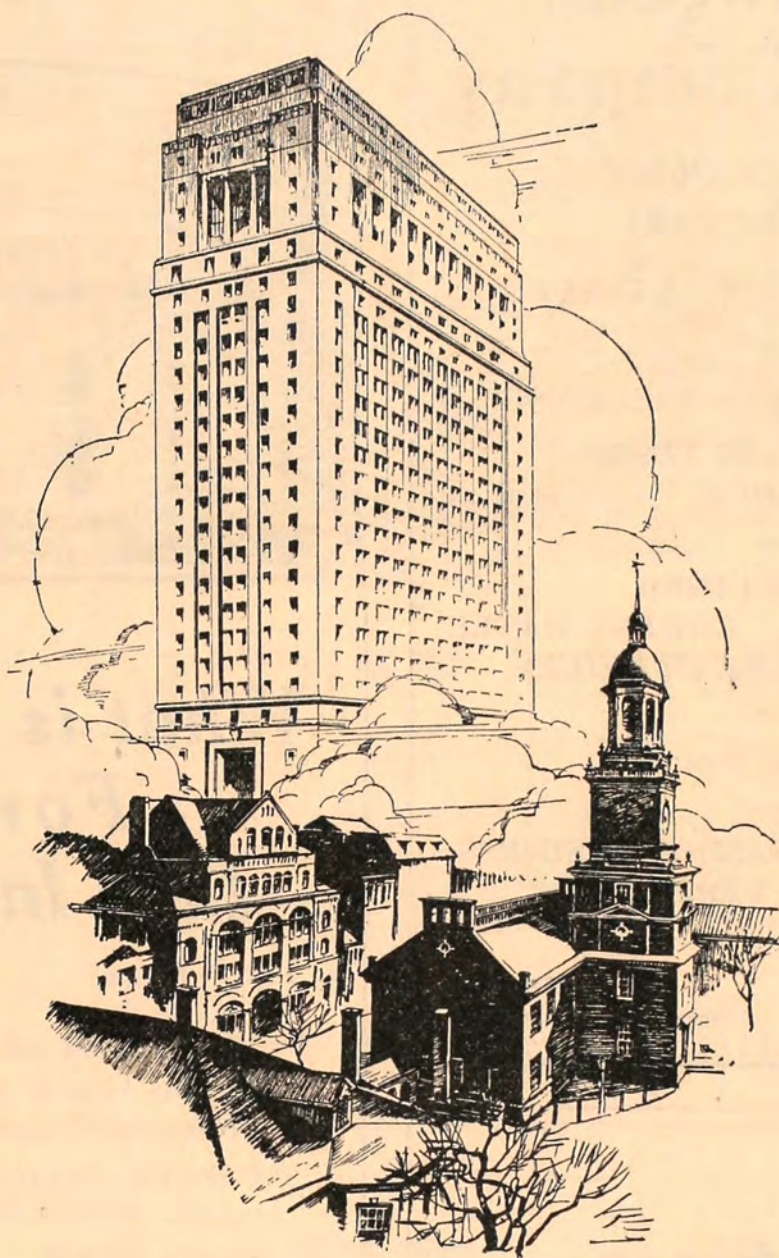
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